

D O D ' S
S A Y I N G S,

I N

T W O P A R T S.

B E I N G

A COLLECTION of some of his most useful and
remarkable SENTENCES; faithfully extracted
from his own WORKS.



L O N D O N :

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D O D ' S
S A Y I N G S.

I. **N**OTHING can hurt us but sin ; and that shall not hurt us if we can repent of it. And nothing can do us good but the love and favour of God in Christ ; and that we shall have if we seek it.

II. No man is in a sad condition but he that hath a hard heart, and cannot pray.

III. So much sin so much sorrow ; so much holiness so much happiness.

IV. Make thy sin thy greatest sorrow ; so shall thy sorrow never hurt thee. Make Jesus Christ thy greatest joy, so shalt thou never want joy.

V. A man that hath the spirit of prayer, hath more than if he had all the world.

VI. Two things he commended to a married couple, cares and strifes. For the first, let your cares be which shall please God most. For your strifes, let them be which shall love God most, and which shall love one another best ; so will your cares and strifes be to purpose ; so will all needless cares and strifes vanish.

VII. If you be in a married estate, know, and believe it, though you might have had a better or richer wife or husband, yet, sure enough, you could never have had a fitter, because it was appointed by God in heaven before it could be accomplished here on earth : And therefore, though mutual love be not performed to thee, yet do thou thy

part in obedience to God, and thou shalt be sure to have comfort in the end, though God exercise thee with chastisement for a time.

VIII. There are no afflictions or miseries befall us but by God's appointment; and cannot hurt us, but must needs do us good if we be God's children: But first, Be sure you mix not sin with them, for that only makes them bitter. Secondly, Look not at the rod, but at him that smiteth; for that causeth fretting and fainting both.

IX. If thou desirest to be assured that thy sins be forgiven thee, labour to forgive injuries and offences done unto thee, according to that in Matt. vi. 14, 15. Four things consider to this end; 1. Christ's example, who forgave and prayed for his enemies. 2. Christ's command, "When ye pray, forgive if you have ought against any man." 3. Christ's promise, "If ye forgive, ye shall be forgiven." 4. Christ's threatening, "If ye forgive not, ye shall not be forgiven."

X. In all miseries and distress, it is best wisdom to go to that Friend that is most near, most willing, and most able to help; such a Friend is God.

XI. He would often say, he had no reason to complain of his crosses, being they were the bitter fruits of his sins.

XII. Where sin lies heavy crosses lie light; and contrary, where crosses lie heavy sins lie light.

XIII. Either prayer will make a man give over sinning, or sin will make a man give over prayer.

XIV. Four things we learn from children: 1. They take no necessary care. 2. They sleep without malice. 3. They are content with their condition. 4. They are humble. The child of a king will play with the child of a beggar.

XV. There is no affliction so small but we should sink under it, if God upheld us not; and there is no sin so great but we should commit it, if God restrained not.

XVI. If we be railed on, or reviled, or injuriously dealt withal, by friend or foe, we should be more troubled for the sin against God than the offence done to ourselves.

XVII. A godly man is like a sheep, every place is the better for him where he comes. A wicked man is like a goat, every place is the worse for him, he leaves a stinking savour behind him.

XVIII. Sanctified afflictions are spiritual promotions, and are far better for a christian than all the silver and gold in the world, being that the trial of our faith is much more precious than of gold which perisheth, 1 Pet. i. 7.

XIX. Directions for the Lord's day. Make the Sabbath the market day for thy soul. Lose not one hour, but be either praying, conferring, or meditating. Think not thy own thoughts. Let every day have its duties. Turn the sermon heard into matter of prayer; instruction into petition; reproof into confession; consolation into thanksgiving. Think much of the sermon heard, and make something of it all the week long.

XX. Directions for every day. First, for morning. Every morning pre-suppose, 1. I must die: 2. I may die every night: 3. Whither will my soul go? to heaven or to hell? Secondly, for night. Every night ask thy soul these questions: 1. Have I twice this day humbled myself before God in private? 2. How did I pray? In faith and love. 3. What have my thoughts been this day? 4. What, have I been in my place and calling? 5. What, have I been in company? Did I speak of good things? or did I hear, and with Mary lay up? 6. If God (with the morning) renewed mercies, was I thankful? 7. If the day afforded me matter of sorrows, did I fret? or did I lie in the dust before God? When you have thus done, where you have been failing, confess it with sorrow; the less work you will have to do when death comes. Thus every night reckon right with thy God. This hath been my daily course, and shall be my practice till I die.

XXI. What we win by prayer we shall wear with comfort.

XXII.

XXII. There is a two-fold assurance. 1. A sun-shine. 2. A moon-shine assurance. The first is that full assurance in Heb. x. 22. The moon-shine is that of the word, "to which we do well that we take heed," 1 Thess. i. 5. 2 Pet. i. 18. The first is given but to a few, and that but seldom; and that either upon some great duty to be performed, or some new condition of life to be entered into, or upon some great sufferings to be undergone; of which one saith, "The hour cometh, is but seldom, and the stay of it is short." The second is, that we must trust to, relying upon the sure word of God, by the faith of adherence, when we want the other, the spirit of full assurance.

XXIII. For the comfort of God's people, he observed, out of the 129th Psalm, that though the wicked were the plowers of the righteous, and would plow deep, make long furrows, and even plow their hearts out if they could; yet the righteous Lord that sits in heaven laughs at them, and cuts their cords, and then they can plow no more.

XXIV. In case of persecutions, and other sufferings, God's people should seriously consider these four things. 1. God wills them and sends them. Now God's will is a perfect rule of righteousness: and what God doth, is so well done that it could not be better done. 2. There is need of them, or else we should not have them. 3. Their number, measure, and continuance, is determined by God; they are but for a moment, and last but for a few days, Rev. ii. 10. Not too heavy, too many, or too long, as the devil would them; nor too few, nor too short, or too light, as our corrupt natures would have them. 4. Their end is a weight of glory, and the crown that attends them everlasting, 2 Cor. iv. 7.

XXV. Three things make a man count himself happy here below. 1. To have a good estate. 2. To have it in a good place. 3. By good neighbours. Now these three, they that die in the Lord eminently enjoy. 1. Their heavenly inheritance is great, "Eye hath not seen, nor ear heard the like," 1 Cor. ii. 9. 2. It is a good place, 2 Cor. v. 1. Heaven, which is a house made for them, and made by God, and therefore must needs be good. 3. By

3. By good neighbours, God, Christ, the Spirit, angels, and saints. Adam had a good inheritance, and in a good place; but he had an evil neighbour of the devil, that troubled him and marred all; but there is no ill neighbours in heaven.

XXVI. The passions of God's people do not hinder the success of their prayers. Elias was a man subject to like passions as we are, and he prayed, and was heard, James v. 17.

XXVII. Three things concur to the making up of the sin against the Holy Ghost. 1. Light in the mind. 2. Malice in the heart. 3. The insensibleness of the sin. He that fears he hath committed it, hath not committed it.

XXVIII. The reason why many are not wrought upon, that live under powerful means of grace, when many that live at a great distance, and come seldom under a powerful preacher, are wrought upon by it, he used to give by this similitude: As in a market town, the town's people matter not so much for the market wares as they that live in the country; they come to buy, and must and will have what they want whatever they pay for it; whereas they that live in the town think they may buy at any time, and so neglect buying at present; and at the last oftentimes they are disappointed.

XXIX. To persuade us not to return railing for railing, he would say, That if a dog barked at a sheep, a sheep will not bark at a dog.

XXX. Four arguments against immoderate cares for earthly things, that we might not dishonour or deny God, he observed out of Matt. vi. 1. It is needless. 2. It is brutish. 3. It is bootless. 4. It is heathenish. 1. Needless; what need we care and God too? ver. 30, 31, 32. Our Father knows we have need of these things, and he bids us "be careful for nothing, but cast our cares on him who careth for us." 2. It is brutish; nay, more than brutish, ver. 26. Consider the fowls of the air, and the ravens that he feeds, they toil not." 3. It is bootless, and to no purpose, ver. 27. "Which of you by taking thought

thought can add one cubit to his stature, or penny to his estate.?" 4. It is heathenish: "After all these things the Gentiles seek," ver. 22.

XXXI. Many in the world take their faintship upon trust, and trade in the duties of religion with the credit they have gained from others opinions. They believe themselves to be christians because others hoped them to be such, and so zealously trade in duties that lie outmost, to keep up their credit, but never look for a stock of solid grace within; and this undoes many.

XXXII. As we read of Daily Bread, so of Daily Crosses, Luke ix. 23, which we are bid to take, not to make. We need not make crosses for ourselves, as we are too prone to do; but let God make them for us. Crosses being made in heaven best fit the saint's back, and we must not lay them down till they and we lie down together.

XXXIII. It was a notable saying of a holy man, "Quench hell and burn heaven, yet will I love and fear my God.

XXXIV. It is not crying out upon the devil, nor exclaiming against sin in prayer, or discourse, but fighting with the devil, and mortifying our lusts, that God chiefly looks upon.

XXXV. The empty professor disappoints two at once: 1. The world, who seeing his leaves, expects fruit, but finds none. 2. Himself, who thinks to reach heaven, but falls short of it.

XXXVI. The only way for a distressed soul that cannot fasten on former comforts, by reason of future backslidings, and so questions all his former evidences, is to renew his repentance as if he had never believed.

XXXVII. Some are apt to think, if they are in such a family, under such a minister, out of such temptations, the devil would not meddle with them as he doth: but such should know, that so long as his old friend is alive within he will be knocking at the door without.

XXXVIII.

XXXVIII. The seeds were sown so deep in the nature of the devil and the saint, that they will never be rooted out till the devil cease to be a devil, and sin to be sin, and the saint to be a saint.

XXXIX. The sinner is the devil's miller always grinding; and the devil is always filling the hopper that the mill may not stand still.

XL. There be some sins that an ignorant person cannot commit; but there are far more that an ignorant person cannot but commit.

XLI. There be five ties by which the God of heaven hath bound himself to be the saint's life guard against the powers of darkness. 1. His relation to them as Father. 2. His love to them, they being the birth of his everlasting counsel, and partakers of his own likeness. 3. The price of his Sons blood, and his covenant with them. 4. Their dependance upon him, and expectation from him in all their straits. Now "the expectation of the poor shall not perish," Psalm ix. 18. 5. Christ's present employment in heaven is to see all things carried fairly between God and them.

XLII. Brown bread with the gospel is good fair.

SECOND PART.

I. **B**EFORE he was married he could scarce maintain himself, his living being but small, and thereupon he was thinking how he should do to maintain a wife and children; but looking out of his study-window, he saw a hen and chickens scratching for their living, and he considered thus with himself: The hen did but live before, and had nothing to spare, and now she had as much with that great family.

II. Upon a time, when affliction was upon him, which went to his very heart, and under the burden thereof he

wept; yet, when he saw that it was the will of God that so it should be, said he, to one whom he loved, I will go and bleis God, for I believe this will be for my good.

III. He was of a weaned disposition from the world himself, and he laboured to wean others. He puts this difference between rich and poor christians, That for poor christians their Father kept their purse, but the rich christian keeps the purse in their own hands; but it did often fall out, that it is better that the purse is in their Father's hands than in theirs.

IV. He used to compare wicked men to the waves of the sea; those that were of great estate, were great waves; those that were of small estate were small waves, but all were restless as waves.

V. To a friend of his, that was raised from a mean estate to much worldly greatness, he sent word, That this was but as if he should go out of a boat into a barge or ship; but there ought to be a serious and godly remembrance, that while we are in this world we are upon the sea.

VI. Speaking of David's penning Psalm 51, after his murder and adultery, he put this gloss upon it, That hearty and true repentance shall have cause to praise God for his pardoning mercy.

VII. Having preached out of the text, "O woman great is thy faith! be it unto thee even as thou wilt;" he invited some women to dinner, and told them it was an usual saying, "Let a woman have her will, and then she will be quiet." Now the way for a woman to have her will, is to get a strong faith, and pray as the woman did in the gospel.

VIII. Speaking of recreations, he said, He marvelled what the vocation of some was, who were so eager for recreations, and if we should come into a house, and see many phycic-boxes and glasses, we should conclude somebody were sick; so when we see hounds, and hawks, and cards, and dice, we may tell that there is some sick soul in the family.

IX. He used often to say, That if it were lawful to envy any, he would envy those that turn to God in youth, whereby they escaped much sin and sorrow, and were like Jacob that stole away the blessing betimes.

X. Some riotous gentlemen coming to the table of Sir Anthony Cope in Hanwel, were starved in the midst of a feast, because refraining from swearing (meat and drink to them) in the presence of Mr. Dod: Of these, one after dinner ingeniously professed, that he thought that it had been impossible for him to forbear oaths for such a long time. Hereat Mr. Dod (the flame of whose zeal turned all accidents into fuel) fell into a pertinent and reasonable discourse, of what power men have more than they know of themselves to refrain from sin, and how active God's restraining grace would be in us, to bridle us from wickedness, were we not wanting to ourselves.

XI. At another time, being invited to a great feast, where there were sundry gentlemen, and some of them began to swear; he stopped them by discoursing of the greatness of that sin. That he might not burden their memory he quoted three chapters, every one the fifth; as the vth of Zachariah, Matthew, and James; and he opened these scriptures in such sort, that they were all hushed, and did not again offend in that kind while he was with them.

XII. His preaching was so searching, that some did suppose that he had informers and spies to tell him of men's actions, because he came so close to them. He answered, That the word was searching, and that if he was shut up in a dark vault, where none could come at him, yet, allow him but a bible and a candle, and he would preach as he did.

XIII. He used to say, That afflictions were God's portions, which we might sweeten by faith and faithful prayer, but we for the most part make them bitter, putting into God's cup the ill ingredients of our own impatience and unbelief.

XIV. He gave this reason why many of God's people lived uncomfortable, Because they shut their ears against what

what God said, and they opened their ear to what carnal reason, satan, and the world said, where they should shut it. But, said he, the Psalmist was wiser, Psalm 85. 8. he would hear none of them all, "I will hear what the Lord will speak."

XV. He told some of his friends, That if he was to pass sentence who was a rich man, he would not look into his purse, or chest, how much silver or gold he had laid up, but he would look into his heart, what promises were treasured up there; for we count him rich who is rich in bonds; and the pleading of the promises in prayer is the suing of the bonds.

XVI. He would say, that was well which ended everlastingly well, and that was ill which ended everlastingly ill.

XVII. That a man was never undone till he was in hell.

XVIII. Speaking about going to law, his opinion was, That it was better to buy love than law, for one might have a great deal of love for a little, whereas he could have but a little law for a great deal.

XIX. Being to advise a young man in the choice of a yoke-fellow, he bade him look principally after godliness. Men talk of a portion; grace is the best portion. The wise woman buildeth up the house; that is, the godly woman, not the rich. Some use to say, there is a portion and civility, and we will hope for grace: but, saith he, rather make sure of grace, and hope for riches: there is far greater reason for it; for godliness hath the promises, riches hath none. A son or a daughter of God shall be provided for.

XX. He was much given to hospitality; and when he had invited a great many, so that his wife would begin to doubt of her provision when so many were come in, he would usually say, better want meat than good company.

XXI. When he saw a true christian look sad, he would use that speech which Jonadab did to Amnon, "Thou art a king's son."

XXII.

XXII. He would say to those that complained of losses and crosses, that which Elibhas did to Job, "Do the consolations of God seem small to you?" God hath taken away your children, your goods, but he hath not taken away himself, nor Christ, nor his Spirit, nor eternal life.

XXIII. He advised husbands and wives, that when either of them were in a passion, that they should not answer passions with passions, but with compassion.

XXIV. He instructed christians how they should never have great affliction, nor long; and that was by looking upon things which were not seen, which are eternal, 2 Cor. iv. 17^e 18. for what can be great to him that counts the world nothing? and what can be long to him that counts this life but a span?

XXV. When his servant came to visit him in the morning, he would say, Have you been with God to bless him for your sleep this night? he might have made your bed your grave?

XXVI. Being at Holmby-House, and invited by an honourable person to see that stately house, built by fir Christopher Hatton (the master-piece of English architecture in that age) he desired to be excused, and to sit still, looking on a flower in his hand, and gave this reason: For, saith he, in this flower I see more of God than in all the beautiful buildings in the world.

XXVII. The soldiers coming to his house in the time of the late wars, and having taken most of his linen and household-stuff, bringing them down into the room where Mr. Dod was sat warming himself by the fire-side, he (in their absence out of the room, in searching for more) took a pair of sheets, and clapped them under his cushion whereon he sat, much pleasing himself after their departure, that he had (as he said) plundered the plunderers; and by a lawful felony, saved so much of his own to himself.

XXVIII. He always expected troubles, and prepared himself for them, and put this difference betwixt the affliction for which we are prepared and others, that the

one are but blows on the harness, and the other are blows on the flesh.

XXIX. He used to compare rebukes uttered in passion, to scalding portions which the patients could not take down; and his opinion was, that if we would do good to others, we should labour for meekness of wisdom, whereby we may be enabled to use soft words and hard arguments.

XXX. In the beginning of the wars, when many good people came unto him, being affrighted with the soldiers, he encouraged them, using this speech, That if an house were full of rods, what need the child fear, when none of them could move without the father's hand? And the Lord was a loving Father, and estate, and life, and all were at his disposal.

XXXI. When afterwards some soldiers came to his house, and threatened to knock him on the head, he answered with confidence, That if they did, they should send him to heaven where he longed to be; but they could do nothing except God gave them leave.

XXXII. When the soldiers broke open his chests and cupboards, and plundered him of his goods, he said to a friend of his, That he would not do them that honour to say, that they had taken ought from him, but it was the Lord, alledging that of Job, who, when he was spoiled by the Sabæans and Chaldeans, yet did not so much as name the instruments, but said, "The Lord hath given, and the Lord hath taken away."

XXXIII. He would say, He that could answer these questions well, might have comfort in any place or condition, viz. Who am I? And what do I here? Am I a child of God? And am I in my calling and way? "He hath given his angels charge to keep thee in all thy ways."

XXXIV. He used to say, That the knowledge of two things would make one willing to suffer or die; viz. What heaven is, and that is mine. Yes, said one, if a man

man was sure. To whom he answered, Truly assurance is to be had, and what have we been doing all this while?

XXXV. He used to say, They that hope to go heaven (as most do) and have not evidence for it, were like to a man that passing by some great house and estate, would say, This house is mine; but being bid to shew his title, would say, Somebody must have it, and why not I? Such is most men's title to heaven.

XXXVII. A godly minister being in a consumption, came to Alby, not far from Fowly, to have the help of Mr. Dod's counsels and comforts. He was much oppressed with melancholy; and a little before his death, he asked Mr. Dod, What will you say to me that am going out of the world and can find no comfort? To whom he said, What will you say of our Saviour, who, when he was going out of the world, found no comfort, but cried out, "My God, my God, why hast thou forsaken me?" This speech much refreshed the minister a little before he went to his heavenly inheritance.

XXXVI. Being stricken in years, he used to compare himself unto Sampson when his hair was cut off: I rise, saith he, in the morning as Sampson did, and think I will go out as at other times; go, watch, work, study, and ride as when a young man: but, alas! he quickly found an alteration, and so do I, who must stoop to age, who hath clipped my hair, and taken away my strength.

XXXVIII. In the sixty-third year of his age he had a fever, in which there was little hope of his life: the physician seeing some signs of his recovery, said to him, in the presence of divers friends, Now I hope you will recover. To whom Mr. Dod answered, You think to comfort me by this, but you make my heart sad: It is as if you should tell one that hath been sore weather-beaten on the sea, and conceived that he was arrived at an haven where he longed to be, that he must go back again, that he may be tossed with new winds and waves.

XXXIX. He called death the friend of grace, though it was an enemy to nature; and whereas the word, sacraments, and prayer, do only weaken sin, death kills it.

XL. He would often say in his sickness, I am not afraid to look death in the face. I can say, "Death, where is thy sting? Death cannot hurt me. He spake how death was a sweet sleep to a christian: adding, That if parents should tell little children, who had played all the day, that they must go to bed, they would be ready to cry; but a labouring man is glad when night comes that he may go to rest: So wicked men, death is unwelcome to them; but a child of God, who hath laboured and suffered, is glad when death cometh that he may rest from his labours.

COLLECTED BY

T. R. D.

XXXVI. Being thicken in years, he used to compare himself unto Sampson when his hair was cut off: I will tarry here in the morning as Sampson did, and think I will get out as he did: I go, watch, work, study, and ride as when a young man; but alas! he quickly found an alteration, and so do I, who will fly to age, who hath clipped my hair, and taken away my strength.

XXXVII. In the sixty-third year of his age he had a fever, in which there was little hope of his life: the physician feeling some signs of his recovery, said to him, in the presence of divers friends, I hope you will recover. To whom Mr. Dod said, you think to comfort me by this, but you mistake: I am sure it is as if you should tell one that hath been long weather-beaten on the sea, and conceived that he was arrived at an haven, when he longed to be that he must go back again, that he may be belied with new winds and waves.

XXXIX. He called death the friend of grace, though it was an enemy to a cure; and whereas the word, I mean, and prayer, do only weaken in, death kills it.

XL.